thought, distinguishing it from that of other Buddhist philosophers. Tibetans of the Ge-luk-ba (dge lugs pa) monastic order have carefully mined these Indian riches, identifying “unique tenets” (thun mong ma yin pai grub mtha) of the Consequence School that they enumerated and discussed at length.

This dissertation is a study of the “unique tenets” as found in the most extensive and penetrating of Tibetan works on the philosophical tenets of the Indian schools, Jam-yang-shay-bas (Jam dbyangs bzhad pa, 1648-1721) Great Exposition of Tenets (grub mtha chen mo), and Jang-gyas (Lchang skya, 1717-86) Presentation of Tenets (grub mthai rnam bzag), along with Ngak-wang-bel-dens (Ngag dbang dpal ldan, b. 1797) Annotations for the “Great Exposition of Tenets” (grub mtha chen mo mchan grel). Relevant portions of these works are translated and annotated.

The “unique tenets” mainly comprise Consequentialist refutations of the positions of other principal Buddhist schools, particularly the Mind-Only School (sems tsam, cittamātra) and Middle Way Autonomy School (dbu ma rang rgyud pa, svātantrika-mādhyamika). It is argued that according to these Ge-luk-ba sources, (1) the Consequentialist strategy in these instances is to claim that their opponents engage in ultimate analysis, meaning that they either postulate metaphysical entities that could be found upon analysis, or that they have used a Middle Way-type analysis themselves to refute the valid conventions of the world, and (2) the Consequentialists are not mere nay-sayers, but offer their own positive, albeit subtle, alternative to the positions they refute. In the first part of the dissertation, a few of the “unique tenets” are discussed at length.

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Desjarlais, Robert Raymond

The Yolmo Sherpa of Helambu, Nepal often fall ill when the loss of their ‘soul’ causes one to lose the strength and volition to eat, work, sleep and socialize. If one suffers from ‘soul loss,’ a bombo or shaman may be asked to ritually ‘call’ the lost soul back into the body of his patient. This dissertation examines the phenomena of ‘soul loss’ and shamanic healing among the Yolmo to develop a psychocultural theory of the interrelations between emotions, illness and healing. An interpretive, phenomenological methodology combines a “meaning-centered” approach with a “person-centered” one to study the link between cultural representations and personal experience. The opening chapters lay out the basic orientations of Yolmo personhood—how cultural notions of body, self, space, knowledge, gender and emotions shape experiences of illness and healing. The central chapter integrates these analytical strands to account for the prevalence and nature of ‘soul loss’ among the Yolmo. The final chapters examine the aesthetic, symbolic and psychosocial dynamics of shamanic healing, particularly the “calling” of lost souls. Case studies help explore the emotional bases of Yolmo illness and the efficacy of shamanic healing. Several short “fictional” sketches alternate with each analytical chapter to offer an imaginative text in counterpoint to the sociocultural context.

The main thesis is that emotional distress, particularly sentiments of loss, lie at the heart of Yolmo experiences of ‘soul loss.’ Sociocultural constraints on the expression and understanding of emotions leads to a cultural climate in which personal distress often remains unarticulated and unresolved. Individuals experiencing emotional distress, consequently, find it difficult to communicate their plight to others. These tensions directly relate to the experience of ‘soul loss,’ for culturally shaped sentiments of grief, sadness, anxiety and despair are shown to lie at the causal root of this depressive illness. Shamanic healing offers an indirect, culturally constituted medium through which this private distress is voiced, acknowledged and potentially transformed.


Dhakal, Deo Narayan S.

Using basic principles of applied welfare economics, the dissertation analyzes the benefits of hydropower development in Bhutan. Concepts of rent and marginal costs are used to estimate hydroelectricity rent, the optimal stacking principle is used for analyzing long-term electricity prospects.

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In 1989 prices, excluding the pollution control cost, the long run marginal cost (LRMC) of peak load generation for India’s eastern region is Rs 2.0/kWh; base load generation, Rs .70/kwh; and fuel cost, Rs .36/ kwh. At these marginal costs, the annual rent for Bhutan’s hydro will be Rs 20 billion if the capital cost is Rs 20,000/KW; Rs 16 billion if the capital cost is Rs 30,000/KW; and Rs 11 billion if the capital cost is Rs 40,000/KW. Opportunity exists in sharing the rent should Bhutan and India cooperate in hydropower development.

An economic analysis of the 336 MW Chukha Hydel project, a turnkey enterprise completed by India in November 1988 under bilateral assistance, showed that the distribution of rent was 37.4% for Bhutan and 62.6% for India. This distribution approximates the share of capital on the project invested by each country. While the distribution can be considered fair in the Chukha’s arrangement, it is not desirable to duplicate it in other projects since it hedges India’s share of capital in bilateral assistance.

Bhutan with 41.3 billion kWh of hydroelectric potential, must evolve a standard benefit-sharing framework in commercial terms. India’s eastern region has a hydropower shortage. By the year 2000, it would require as much as 25 billion kWh of hydroelectricity to maintain an optimal hydro-thermal ratio of 40:60.

Given the demand prospects in the eastern region, competitiveness of Bhutan’s hydroelectricity with coal and gas, and positive externalities associated with the hydroelectric projects to the people in the plains, India should take greater interest in Bhutan’s hydropower development in the future.

Therefore, Bhutan must carefully craft its hydro development strategy, taking note of possible competition from Nepal and the northeast, for capturing India’s growing electricity market in the eastern region.

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Enslin, Elizabeth Mary Winona

The dynamics of social inequality remain relatively unexplored in Nepal because of analytical approaches which divorce power from culture. Based on 12 months of field research in Chitwan District, this dissertation examines dynamics of cultural and political contestation in a women’s campaign to claim community space. It argues that a focus on gender can illuminate some of the central dynamics of culture and power in the theocracy of Nepal. Gender should be central to social analysis, not because it is about women, who have been overlooked; but because it is about relations of domination and resistance over what is at stake in culture and political economy. The emergence of the women’s movement in Jhalakpur in March 1988, unifying women across class and ethnic boundaries, gave historical prominence to gender inequalities. It offers a unique case for analyzing the ways in which relations of domination and resistance are played out on the field of gender.

Based on direct participation, this dissertation traces the development of the rural women’s campaign from literacy classes to mass mobilization. By focusing on meetings, rallies, weddings and rituals which took place during the months of political organizing, it explores the links between gender and other social inequalities. By analyzing the ways in which gender gives meaning to class, ethnic and class inequality, this dissertation reveals the local operations of culture and political economy. It also demonstrates the importance of women as agents of resistance and change and thus challenges conventional thinking on women’s weak political participation in Nepal. In fact, it concludes that the women’s movement in Jhalakpur challenged some of the most central social inequalities in Nepal. The cultural and political contestation in this village, mapped out on the terrain of gender, reflected a microcosm of broader ruptures in the fabric of power in Nepal.

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Genetti, Carol Elaine

This thesis is a descriptive and historical account of the Dolakha dialect of Newari, a Tibeto-Burman language spoken in Nepal. The split between the Dolakha dialect and other dialects of Newari occurred a minimum of seven hundred years ago. So while this dialect still retains vocabulary and grammatical features which clearly indicate its Newari origins, it has undergone sufficient change to be truly mutually unintelligible with the standard dialect spoken in Kathmandu.